

DOCKS.

POINT OF AMOY.

SILVERWATER, AGENTS AND COMMISSIONERS are informed that the DOCK COMPANY'S ESTABLISHMENTS at the above Port afford every facility, at moderate charges, for the REPAIRING AND SPARRING VESSELS, AND CLEANING AND PAINTING IRON SHIPS AND STEAMERS.

THEIR LARGE GRANITE DOCK, Has 238 feet length on the blocks, and at average spring tide rises 10 feet 10 to 17 feet draught. It has a

STEAM-TRUCK And an Engineer's workshop, fitted with Lathes and Tools, driven by steam. Iron and Brass Foundries, Boiler-makers, a large Smithy, and Carpenter and Joiner-builders' shops. All supervised by resident Europeans.

Two smaller GRANITE DOCKS can receive, at spring tides, Vessels drawing 12 feet. Spars, Timber, and other Dock-yard material kept in stock.

Quarters for Officers, and a DRY GOWDN FOR STORES, of Vessels under repair.

At 221, AMOY, December, 1868.

FOOT LOCK DOCK.

RIVER MIN.

THE above granite floored DOCK, of the following Dimensions, viz: Length, 300 feet, Breadth at Bottom, 40 feet, is capable of receiving Vessels drawing 13 to 16 feet, as the state of the Tides will allow. The Dock runs dry to the Blocks and is pumped out by Steam.

The above premises comprise a large Machine Shop, containing

WITHIN THE 12-FOOT SCREW CUTTING DRAINING AND LATHING MACHINES, A LARGE SMITHY, &c., &c., &c.

Lenses, glass, and on the premises for STOWAGE OF CARGO, &c., &c. A large Stock of Woods, Metal, &c., always on hand.

The Dock Steam Truck Working in available at all times to tow vessels to or from Sea, at current rates, on application.

JOHN C. SNEY.

The list of Churches for lighting or removal of vessels can be obtained of

Messrs. DE SILVA & Co., Hongkong, Messrs. LANE, CRAWFORD & Co., Shanghai, &c.

The Chronology and Directory for 1870, NOW READY.

THE Edition for 1870 is now ready for Delivery.

An already announced, the Directory is published in Two Forms, Complete at \$5, or with the Lists of Residents and Port Directors only, at \$3.

Copies may be obtained at the Daily Press Office, and of the following Agents:

Messrs. DUNN & Co., Canton, WILSON, NICHOLLS & Co., Amoy, HENRY & Co., Foochow, LANE, CRAWFORD & Co., Shanghai.

The delivery of the Daily Press from this office commences on Thursday morning at 10.15, and the last copy sent at the office at 10.37.

The Daily Press

HONGKONG, AUGUST 12th, 1870.

A GREAT point has been repeatedly made against Catholic Missionaries in China, by the assertion that the Priests in the interior of the country claim, for Christian converts, immunity from the Chinese laws, and in fact, are endeavouring to set up a species of "imperialism in imperio," calculated to strike a severe blow at the independence of the Chinese Government. This statement, for which there appears to be but the slenderest foundation, has from some cause which it is not easy to explain, been accepted as true, and a prejudice, not warranted by facts, has thus been brought about against Missionary laborers generally in this country.

It is no doubt to the peculiar subtlety with which the Chinese are able to build up a gigantic fabric of falsehood upon the smallest foundation of the truth, that the spread of this error is mainly due. It is not difficult to perceive that men, who can, for their own ends, transmute the charitable reception of destitute children into kidnapping them, murdering them, and extracting their eyes for the purpose of making them into medicine, could find little difficulty in so travestying the slightest interference on the part of foreign Missionaries in the country with the action of local officials, as to make it appear that an attempt was being made to establish an unjustifiable authority, and to exempt native Christians from the operation of the laws and regulations—such as they are—which are in force against other Chinese.

While, however, no foreigner—always excepting Mr. J. A. T. Meadows—would believe the former statement, a large number would be willing to give credence to the latter, especially as, by the suggestion of an analogy between the supposed action of the French Catholic Priests in China and the Protectorate of the Christians in Turkey, it is easy to give an appearance of great plausibility to the statement. It appears, however, that the assertions which have been credited, are very wide of the actual facts. No Catholic Priest would be so intemperate as to claim jurisdiction over native Christians, nor does it appear that anything which can be fairly represented in this light has ever been done. What has actually occurred upon several occasions is that the Catholic Priests have felt themselves justified in remonstrating, when they have found the native authorities making use of their jurisdiction over their countrymen, in order to persecute those who become converts to the Christian faith. In such a case for example, as the wretched action of the Tientsin Officials, it is difficult to see how anyone having the mere ordinary feelings of a man could resist using his utmost endeavors in favour of the unfortunate sufferers.

If the Chinese Officials at a Treaty Port and almost before the eyes of foreigners, did not hesitate to inflict upon the native Christians who fell into their power, tortures, such as it makes the blood run cold to read of, it may easily be conceived that, in the interior of the country, where there is much greater chance of the matter remaining secret, the mandarins would, if left to themselves, resort to practices as atrocious if not even more so. Under such circumstances, it is scarcely likely that the Catholic Missionaries would sit tamely and see their converts persecuted simply on account of their religion. They would fairly be justified in remonstrating with the mandarins who had the temerity to attempt such persecution, and considering that it is specially provided in the

Treaties that the Professors of the Christian religion are not to be subjected to persecution, they might without impropriety remind the officials of their obligations, and point out to them the probable consequences of their action. In certain instances it may have happened that some have allowed their zeal to carry them farther than is desirable or wise; but we are assured upon reliable authority that, as a rule, they have not gone beyond what may be reasonably justified on the above considerations, and that the statements made to the contrary are gross exaggerations.

An incident which is related as having occurred at Peking affords a good illustration both of the nature and of the necessity of the interference which Missionaries in the interior may feel themselves justified in making, with what are called the laws of China. One of the Rev. Mr. ASSKINS' converts was taken up by the mandarins of one of the Yamen and charged with endeavoring to kidnap a child. Mr. ASSKINS thought fit, as a Catholic priest, to make similar charges against the mandarins, and the result was, as was concluded by the August tribunal before which the matter was investigated, that Mr. ASSKINS' convert and the small boy had been playing at kidnapping. It just possible that this was the case, though it is more probable that there was some trickery at work, and that had not Mr. ASSKINS taken the trouble to be present at the proceedings, the matter would have been made to bear a very different complexion. It is easy to understand that the local officials would seek with avidity any opportunity of this kind to make it appear that they were being unduly interfered with, and that the stories so set afloat would soon become vastly exaggerated.

In cases where there is a clear intention on the part of the Chinese to persecute converts under judicial forms, the Missionaries are, as above noticed, justified by the Treaty in entering a protest against such conduct, and in taking steps to bring it to the cognizance of their authorities. Nor can it be said that, in so acting, they would be doing anything very extraordinary or very dangerous. Such a course is nothing more than what has repeatedly been resorted to by ordinary travellers in the interior, a common Chinese practice being to seize their native companions or servants, on some trumped up charge, and only to release them on being threatened with complications with the foreigner's authorities, if they continue in their action.

On the other hand, there is no doubt that many Chinese avail themselves of the names of foreigners, to commit offences and, either by deceiving their masters as to the true state of matters, obtain their protection, or, in cases where it would not be given, to intimidate local officials, by merely mentioning that they are in connection with foreigners, even when such is not the fact. In the same way, it is quite possible that Chinese may have often escaped from their authorities by laying claim to protection from the Catholic Missionaries, to which they had no right, and which had never been offered to them. It must be remembered that it is an ordinary thing, among the Chinese themselves to claim the protection of Guilds or Societies, and frequently so to succeed in intimidating the mandarins from punishing them. Foreigners are not responsible for this difficulty. It is one which has always arisen in corruptly and weakly governed countries, and is by no means the result merely of the exterritorial arrangements in the Treaty, which are only an extension of a state of affairs existing almost all over China among the natives themselves.

A Canton man in the North will look to Canton Guilds or Political and Literary Societies to protect him from mandarin oppression; and, in these cases, the Guilds or Societies interfere actively, even at times to the extent of coercion. It is easily understood, that, knowing how likely such a statement was to be believed, Chinese may, without authority in some cases, have laid claim to a like protection from Catholic Missionaries, with regard to ordinary matters; and, on the other hand, that the justifiable action of the part of Catholic Priests in the interior, to prevent their converts from being persecuted may have been represented as an attempt to assume political power; but that any such pretensions have been advanced by them is altogether false; and even if these pretensions would not for a moment be supported by the French Government.

H.M. gunboats *Reffian* and *Comet* were yesterday sent by anchor by Mr. Armstrong, to the ground floor of No. 23, Queen's Road. The purchasers in both cases were Chinese.

POLICE INTELLIGENCE.

BEFORE C. MAY, Esq. August 11th.

A SHOULDERMAN, OR, EX FOMO DARE LUCK, Inspector Gray, charged Ah Nam with having, about 8 p.m., in Tung Man Lane, a possible case of kidnapping, admitted, and His Worship learned from the defendant, who proved to be a Tautist Priest, that it was neither quantity nor quality that was the subject of the charge, but the manner of the seizure.

When the fact was put the power might be misused, a few words with plain intentions, and the defendant, who proved to be a Tautist Priest, that it was neither quantity nor quality that was the subject of the charge, but the manner of the seizure.

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a blue nose or Nora Soobay, was charged by Low Aching, an inmate of a hospital, with taking her child, and leaving her in the street, and refusing to return it, and with giving her a kick, by which she was much hurt. Defendant claimed that complainant had indiscreetly refused to his maternal care, and that she was an amoral person, and that she had given her child to him, and that he had administered correction, by a kick, but the hospital matter he denied in toto. Fined \$1.

THIEVES. Five little householders, the occupants of Nos. 24, 26, 28, 30, 32, 34, 36, and 38, in Market Street, were fined 30 cents each. Accused of having stolen a box of soap, and a box of Nuanians, they were found guilty of throwing their refuse into a line which lies at the back of their houses, and accumulated filth, and carried away by this morning's rain, which had swept the channel quite clean.

SWISSER PEOPLE. Ten other householders, occupying Nos. 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, and 38, in Market Street, were fined 30 cents each. Accused of having stolen a box of soap, and a box of Nuanians, they were found guilty of throwing their refuse into a line which lies at the back of their houses, and accumulated filth, and carried away by this morning's rain, which had swept the channel quite clean.

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